

# Inconstancie. To the Galatians. Pauls doctrine.

vse sharpnesse, according to the power which the Lord hath givien me to edification, and not to destruction.

11 Finally, brethren, farewell: Bee perfect, bee of good comfort, bee of one minde, live in peace, and the God of loue and peace shalbe with you.

12 Greet one another with an holy kisse.

13 All the Saints salute you.

14 The grace of the Lord Jesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

The second Epistle to the Corinthians, was written from Philippos a citie of Macedonia, by Titus and Lucas.



## THE EPISTLE OF Paul to the Galatians.

### C H A P. I.

6 Hee wondereth that they haue so soone left him, and the Gospel, 8 And accursteth those that preach any other Gospel then hee did.

11 He learned the Gospel not of men, but of God: 14 And sheweth what he was before his calling, 17 and what he did presently after it.



All an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him frō the dead,

2 And all the brethren which are with mee, unto the Churches of Galatia:

3 Grace bee to you and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father,

5 To whom bee glorie for euer and euer, Amen.

6 I maruesle, that you are so soone remoued from him, that called you into the grace of Christ, unto an other Gospel:

7 Which is not another; but there bee some that trouble you, and would peruernt the Gospel of Christ.

8 But though we, or an Angel from heauen, preach any other Gospel unto you, then that which wee haue preached v-

to you, let him be accursed.

9 As we said before, so say I now againe, If any man preach any other Gospel vnto you, then that yee haue received, let him be accursed.

10 For doe I now perswade men, or God: or doe I seeke to please men: For if I yet pleased men, I should not bee the servant of Christ.

11 But I certifie you, brethren, that the Gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For yee haue heard of my conuersation in time past, in the Jewes Religion, how that beyond measure I persecuted the Church of God, and wasted it:

14 And profited in the Jewes Religion, aboue many my <sup>†</sup>equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mothers Wombe, and called me by his grace,

16 To reueale his sonne in mee, that I might preach him among the heathen, immediatly I conferred not with flesh and blood:

17 Neither went I vp to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned againe vnto Damascus.

18 Then after three yeeres, I <sup>¶</sup>Went vp to Jerusalem to see Peter, and abode with him fifteene dayes.

19 But other of the Apostles saw I none,

<sup>†</sup>Gr. equals  
in yeeres.

<sup>¶</sup>Or, return-

ned.

none, saue James the Lords brother.

20 Now the things which I write unto you, behold, before God I lye not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was vñknowen by face vnto the Churches of Judea, which were in Christ.

23 But they had heard onely, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed.

24 And they glorified God in me.

### C H A P. II.

1 He sheweth when he went vp againe to Hierusalem, and for what purpose: 3 And that Titus was not circumcised: 11 And that he resisted Peter, and told him the reason, 14 why hee and other being Iewes, doe beleue in Christ to bee Iustified by faith, and not by workes: 20 And that they liue not in sinne, who are so iustified.

**H**en fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke Titus with me also.

2 And I went vp by revelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but priuately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine.

3 But neither Titus, who was with me, being a Greeke, was compelled to be circumcised:

4 And that because of false brethren vnawares brought in, who came in priuily to spie out our libertie, which wee haue in Christ Jesus, that they might bring vs into bondage.

5 To whom wee gaue place by subjection, no not for an houre, that the trueth of the Gospel might continue with you.

6 But of these, who seemed to bee somewhat, (whatsoever they were, it maketh no matter to mee, God accepteth no mans person,) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was vnto Peter:

8 (For he that wrought effectually in Peter to the Apostleship of the cir-

cumcision, the same was mighty in me towards the Gentiles.)

9 And when James, Cephas and John, who seemed to bee pillars, perceived the grace that was giuen vnto me, they gaue to me and Barnabas the right hands of fellowship, that wee should goe vnto the heathen, and they vnto the circumcision.

10 Onely they would that wee should remember the poore, the same which I also was forward to doe.

11 But when Peter was come to Antioch, I withstande him to the face, because he was to be blamed.

12 For before that certaine came from James, he did eat with the Gentiles: but when they were come, hee withdrew, and separated himselfe, fearing them which were of the Circumcisio.

13 And the other Iewes dissembled likewise with him, insomuch that Barnabas also was caried away with their dissimulation.

14 But when I saw that they walked not vprightly according to the truth of the Gospel, I said vnto Peter before them al, If thou, being a Jew, liest after the maner of Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to liue as do the Iewes?

15 We who are Iewes by nature, and not sinners of the Gentiles,

16 Knowing that a man is not iustified by the works of the Law, but by the faith of Jesus Christ, euен we haue beleueed in Jesus Christ, that we might be iustified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be iustified.

17 But if while we seeke to be iustified by Christ, wee our selues also are found sinners, is therefore Christ the minister of sinne? God forbid.

18 For if I build againe the things which I destroyed, I make my selfe a transgressor.

19 For I throughly Law, am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ. Nevertheless, I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the faith of the sonne of God, who loued mee, and gaue himselfe for me.

21 I doe not frustrate the grace of God: for if righteousness come by the Lawe, then Christ is dead in vaine.

## C H A P. III.

1 He asketh what moued them to leau the faith, and hang vpon the Law? 6 They that beeleeue are iustified, 9 & blessed with Abraham. 10 And this he sheweth by many reasons.

**G**oofoolish Galatians, who hath bewitched you, that you should not obey the trueth, before whose eyes Jesus Christ hath beene evidently set forth, crucified among you?

2 This onely would I learne of you, received ye the spirit, by the works of the Law, or by the hearing of faith?

3 Are ye so foolish: having begun in the Spirit, are ye now made perfect by the flesh?

4 Haue ye suffered so many things in vaine: if it be yet in vaine.

5 He therfore that ministreth to you the Spirit, and worketh miracles among you, doeth he it by the workes of the Law, or by the hearing of faith?

6 Euen as Abraham beleueed God, and it was accounted to him for righ-teousnesse.

7 Knowe yee therefore, that they which are of faith, the same are the chil-dren of Abraham.

8 And the Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel vnto Abraham, saying,\* In thee shall all nati-ons be blessed.

9 So then, they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the works of the lawe, are vnder the curse: for it is written, \* Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.

11 But that no man is iustified by the Lawe in the sight of God, it is evident: for, \* The iust shall live by faith.

12 And the Law is not of faith: but \* the man that doeth them, shall live in them.

13 Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, \* Cursed is every one that hangeth on tree:

14 That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that wee might receue the promise of the Spirit through faith.

15 Brethren, I speake after the manner of men: though it be but a mans co-

uenant, yet if it bee confirmed, no man disanulleth, or addeth thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

17 And this I say, that the Couenant that was confirmed before of God in Christ, the Lawe which was foure hundred and thirtie yeres after, cannot disanul, that it should make the promise of none effect.

18 For if the inheritance bee of the Law, it is no more of promise: but God gaue it to Abraham by promise.

19 Wherefore then serueth the Law: it was added because of transgressions, till the seed should come, to whome the promise was made, and it was ordyned by Angels in the hand of a Mediatour.

20 Now a mediatour is not a Mediatour of one, but God is one.

21 Is the Lawe then against the promises of God: God forbid: for if there had beeene a Lawe giuen which could haue giuen life, verily righteousnesse should haue bene by the Law.

22 But the Scripture hath concluded all vnder sinne, that the promise by faith of Jesus Christ might be giuen to them that beleue.

23 But before faith came, wee were kept vnder the Law, shut vp vnto the faith, which should afterwards bee reuealed.

24 Wherefore the Law was our Schoolemaster to bring vs vnto Christ, that we might be iustified by Faith.

25 But after that Faith is come, we are no longer vnder a Schoolemaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as haue bene baptizied into Christ, haue put on Christ.

28 There is neither Jewe, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if yee be Christs, then are ye Abrahams seed, and heires according to the promise.

## C H A P. IIII.

1 We were vnder the Law till Christ came, as the heire is vnder his gardian till he be of age.

5 But Christ freed vs from the Law: 7 therefore we are seruants no longer to it. 14 He remembreth their good will to him, and his

to

<sup>¶</sup>Or, so great

<sup>¶</sup>Or, impu-ted.

\*Cen. 12. 3

\*Deu. 27. 26.

\*Abac. 2. 4. rom. 1. 17.

\*Leui. 18. 5

\*Deut. 21. 23.

<sup>¶</sup>Or, testa-ment.

# Beggerly rudiments. Chap. iiiij. v. Free and bond.

to them, 22 and sheweth that wee are the sonnes of Abraham by the free woman.

**N**ow I say, that the heire, as long as hee is a child, differeth nothing from a servant, though hee bee Lord of all,

2 But is vnder tutors and gouernours vntill the time appointed of the father.

3 Euen so we, when wee were children, were in bondage vnder the Elements of the World:

4 But when the fulnes of the time was come, God sent foorth his Sonne made of a Woman, made vnder the Law,

5 To redeeme them that were vnder the Law, that we might receive the adoption of sonnes.

6 And because yee are sonnes, God hath sent foorth the spirit of his Sonne into your hearts, crying Abba, Father.

7 Wherefore thou art no more a servant, but a sonne; and if a sonne, then an heire of God through Christ.

8 Howbeit, then when ye knew not God, yee did seruite vnto them which by nature are no Gods.

9 But now after that yee haue knownen God, or rather are knownen of God, how turne ye againe to the weak and beggerly Elements, wherunto ye desire againe to be in bondage?

10 Pee obserue dayes, and moneths, and times, and yeeres.

11 I am afraide of you, lest I haue bestowed vpon you labour in vaine.

12 Brethren, I beseech you, be as I am; for I am as ye are, ye haue not iniured me at all.

13 Pee know how through infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received mee as an Angel of God, euen as Christ Jesus.

15 Where is then the blessednes you speake of: for I beare you record, that if it had bin possible, ye would haue plucked out your own eyes, and haue gien them to me.

16 Am I therefore become your enemy, because I tell you the truelsh?

17 They zealously affect you, but not well: yea, they would exclude you, that you might affect them.

18 But it is good to bee zealously af-

fected alwayes in a good thing, and not onely when I am present with you.

19 My little children, of whom I trauele in birth againe, vntill Christ bee formed in you:

20 I desire to bee present with you now, and to change my voyce, for I stand in doubt of you.

21 Tell me, ye that desire to be vnder the Law, doe ye not heare the Law:

22 For it is written, that Abraham had two sonnes, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman, was borne after the flesh: but hee of the freewoman, was by promise.

24 Which things are an Allegorie; for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children.

26 But Jerusalem which is aboue is free, which is the mother of vs all.

27 For it is written, \*Reioyce thou barren that bearest not, breake foorth and cry thou that traueslest not; for the desolate hath many moe children then she which hath an husband.

28 Now wee, brethren, as Isaac was, are the children of promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

30 Neuerthelesse, what saith the Scripture: \*Cast out the bondwoman and her sonne: for the son of the bondwoman shall not bee heire with the son of the freewoman.

31 So then, brethren, we are not chil-  
dren of the bondwoman, but of the free.

## C H A P. V.

1 Hee moueth them to stand in their libertie, 3 and not to obserue circumcision: 13 but rather loue, which is the summe of the Law.

19 He reckoneth vp the workes of the flesh, 22 and the fruits of the spirit, 25 and exhorteth to walke in the spirit.

**S**tand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing.

3 For

||Or, rudi-  
ments.

||Or, I am  
perplexed  
for you.

||Or, testa-  
ments.

||Or, is in the  
same ranke  
with.

\*Ezay 54.1

\*Gen. 21.  
10.

||Or, backe.

||Or, rudi-  
ments.

||Or, what  
was then?

||Or, vs.

# Fruites of flesh, To the Galatians. and spirit.

3 For I testifie againe to every man that is circumcised, that he is a debtor to doe the whole Law.

4 Christ is become of no effect unto you, whosoever of you are iustified by the Law: ye are fallen from grace.

5 For we through the spirit waite for the hope of righeteousnesse by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by loue.

¶ Or, who did drise you backe?

7 Ye did run well; || Who did hinder you, that ye should not obey the trueth:

8 This perswasion commeth not of him that calleth you.

9 A little leauen leaueneth the whole lump.

10 I haue confidence in you through the Lord, that you will be none other wise minded; but he that troubleth you, shall beare his iudgement, whosoever hee be.

11 And I, brethren, if I yet preach circumcision, why doe I yet suffer persecution: then is the offence of the crosse ceased.

12 I would they were euuen cut off which trouble you.

13 For brethren, ye haue beene called unto liberty, onely vse not libertie for an occasion to the flesh, but by loue serue one another.

14 For all the Law is fulfilled in one word, euuen in this: \* Thou shalt loue thy neighbour as thy selfe.

15 But if yee bite and deuoure one another, take heed ye be not consumed one of another.

16 This I say then, walke in the spirit, and || ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that yee would.

18 But if yee be lead of the spirit, yee are not vnder the Law.

19 Nowe the workes of the flesh are manifest, which are these, adulterie, fornication, uncleannessse, lasciuiousnesse,

20 Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Enuyings, murthers, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue

also tolde you in time past, that they which do such things shall not inherite the kingdome of God.

22 But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperance: against such there is no law.

24 And they that are Christs, haue crucified the flesh with the affections and lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

¶ Or, passions

## CHAP. VI.

1 He moueth them to deale mildly with a brother that hath slipped, 2 and to beare one anothers burden. 6 To bee liberall to their teachers, 9 and not wearie of well doing. 12 Hesheweth what they intend that preach circumcision. 14 He glorieth in nothing, saue in the Crosse of Christ.

¶ Or, al- though.

**B**rethren, || if a man bee overtaken in a fault: yee which are spirituall, restore such a one in the spirit of meeknesse, considering thy selfe least thou also be tempted.

2 Beare ye one anothers burthens, and so fulfill the Law of Christ.

3 For if a man thinke himselfe to be something, when he is nothing, hee deciueth himselfe.

4 But let every man prooue his owne worke, and then shall he haue rejoicing in him selfe alone, and not in another.

5 For every man shall beare his owne burthen.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For hee that soweth to his flesh, shall of the flesh reap corruption: but hee that soweth to the spirit, shall of the spirit reap life everlasting.

9 And let vs not bee weary in well doing: for in due season we shall reap, if we faint not.

10 As we haue therefore opportunity, let vs doe good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constraine you to be Circumcised: onely least they should suffer persecution for the Crosse of Christ.

13 For neither they themselves who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, saue in the Crosse of our Lord Jesus Christ,|| by whom the world is

||Or, where-  
by.

crucified unto me, & I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel of God.

17 From henceforth let no man trouble mee, for I beare in my body the markes of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

C Unto the Galatians, Written from Rome.



## THE EPISTLE OF PAVL the Apostle to the Ephesians.

### H C C H A P. I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our Election, 6 and Adoption by grace, 11 which is the true and proper fountaine of mans saluation.

13 And because the height of this mysterie cannot easily be attained vnto, 16 he praieth that they may come 18 to the full knowledge, and 20 possession thereof in Christ.

**D**aulan Apostle of Jesus Christ by the Will of God, to the Saints which are at Ephesus, and to the faifthfull in Christ Jesus.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed vs with all spirituall blessings in heauenly|| places in Christ:

4 According as he hath chosen vs in him, before the foundation of the world, that wee should bee holy, and without blame before him in loue:

5 Hauing predestinated vs vnto the adoption of children by Jesus Christ to

himselfe, according to the good pleasure of his Will:

6 To the praise of the glorie of his grace, wherein he hath made vs accepted in the beloued:

7 In whom wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace,

8 Wherein hee hath abounded toward vs in all wisedome and prudence:

9 Hauing made knownen vnto vs the mysterie of his Will, according to his good pleasure, which he had purposed in himselfe,

10 That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in <sup>†</sup>heauen, and which are on earth, euen in him:

11 In whom also we haue obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne Will:

12 That we should be to the praise of his glorie, who first|| trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of trueth, the Gospel of your salvation: in whom also after that yee beleued, yee were sealed with that holy Spirit of promise,

<sup>†</sup>Gr. the  
heauens.

||Or, hoped.

14 Which